A JUST and RIGHTEOUS

PLEA,

Presented unto the

King of England,

AND HIS

COUNCIL, &c.

BEING

The true State of the present Case of the People, called *QUAKERS*, Truly demonstrated, and Justly pleaded on their behalf; For the True Information of the KING and his COUNCIL, That they may well understand the Truth and Verity of Doubtful Cases, and may shew Just Judgment and Mercy.

And this is laid down in Six Particulars.

Viz.

1. *Concerning* Swearing at all, *and particularly of the* Oath *of* Allegiance.
2. *Concerning* Meeting together *to Worship God.*
3. *Concerning* Tythes *among the* Jewes, *and among the* Christians, *and why we Refuse to pay them at this day.*
4. *Concerning* giving Security by Bond, *to live Peaceably, or, to Answer* Accusations *then and there,* &c.
5. *Concerning* Government *it self, and particularly of this* present Government.
6. *Concerning* Persecution, *what it is in it self, and how great an Enemy it is to the* King *and his* Government; *laid down in Ten Particulars.*

All which Cases are truly stated and pleaded, And the Cause of the Innocent vindicated: And this for the benefit of the King and his Government, that they may be Just and Righteous, and perfectly according to God.

By a Friend to Just Authority, *Edw. Borroughs.*

OH *Friends! this is your Day, that God hath given you to try you, and to prove you what you will do, and whether you will rule and judge, and exerciſe your Power for God, or againſt him; and this is the hour of your tryal, and the living God that made Heaven and Earth beholds you, and his Eye is upon you, and he waits for Juſtice, true Judgment, Mercy, Righteouſneſs and Truth, to be brought forth by you in the Land, that he might bleſſe you and proſper you: but and if the contrary be abounding, and brought forth and exerciſed thorow you, Bleſſings ſhall be turned into a Curſe, and the Juſt God will deal with you after your deſerts; for the Reward of the Almighty is Juſt and Equal unto all the ſons of men, even according to their wayes and works; and the Judgment of you nor of any, is determined by Him, but accordingly as He is ſerved, obeyed and feared, or the contrary.*

And ſeeing you have a day to do good, *and to forſake all* evil, *to do Juſtice, Mercy and Truth in the Earth, and to ſubdue the contrary; if that you do the things you ought not, and leave undone what God requires of you to do, and triſle away your time in matters of leſſe value, and ſpend your dayes in Pleaſures & Vanities, and neglect Mercy and Judgment in the Earth, and have no regard to the Cry of the Poor and the Oppreſſed,* to deliver them from their cruel Perſecutions; *if it be thus with you in this your day, Who ſhall ſtand in the Gap to prevent the Anger of the Lord from breaking out? or, who ſhall plead for you in the day of your reward, when God himſelf ariſeth unto Juſt Judgment, to judge all fleſh, and to deliver the Innocent? Oh Friends! is this nothing to you? Is there no cauſe unto you of Conſideration in this matter? Ought you not to lay theſe things to heart? Why, ſurely you are but men, and your breath is in your noſtrils, and your ſubſtance but diſſolvable clay, and the God of Heaven and Earth can do what he will with you, and concerning you; if ye pleaſe him, it might be well with you, but if the contrary, he can anſwer your doings with an equal reward, and none can prevent him.*

And here is a Cry, and a very great Cry of **Perſecution under your Authority**, *the Priſons filled with Upright and Innocent perſons, to the ruine of Perſons, Wives and Families, if the great Mercy*

of the Lord did not prevent more than the Juſtice of men; Thouſands within theſe few months have been caſt into Goals and Dungeons and naſty holes; and divers have finiſhed their lives, and dyed in Priſons; many being taken out of their houſes, and from their lawful Callings; and many taken out of Meetings, where they have been waiting upon God, and cruel Sufferings inflicted upon them, and all this for Truth and Righteouſneſs ſake, and for their Profeſſion and Practice in Religion; when as no Plotting or evil-dealing towards the King nor any of his Subjects, could be juſtly charged and proved againſt them. And thus the Innocent have been made a Prey to Prophane Perſons, and their Sufferings have been woful, and all this under and by your Authority; And, are theſe things nothing to you? or, do you judge this is well doing? Is this Juſtice and true Judgment? Is this for your Happineſs and Proſperity? Let the God of Heaven and Earth judge in this matter between this People *and* You, *for the Cry of their Sufferings are very Loud in the Ears of God, and they have been laid before you, and you ought to have relieved them, and eaſed their heavy burdens, and ſhewed Juſtice, Pity and Love, and this would have made for your Happineſs; But if that you alwayes neglect to hear the Cry of the Poor, and of the Oppreſſed, yet God hears, and takes notice: and though this People ſhould have no Helper in the Earth, yet He is their Helper, and their Cauſe is committed unto Him.*

Can theſe things ſtand? and, can you be happy in theſe proceedings, while the Innocent ſuffer under you? Is it in your hearts to deſtroy the Heritage of God? do you think to extinguiſh an Innocent People from off the Earth? Muſt none wait upon God, and worſhip Him, and pray to Him, but after your Preſcriptions and Limitations? And will you kill and deſtroy all ſuch as do not? who cannot for good Conſcience ſake conform to every way of Worſhip and Religion impoſed, but muſt wait upon God, and worſhip Him and pray to Him according as his Spirit teacheth and guideth; will you, I ſay, deſtroy all ſuch? Is it in your hearts to effect it? if it be, the God of Heaven will not proſper you in ſuch purpoſes; Will ye force men to forſake the Way of their God, wherein they have found his Preſence? will ye perſecute men for their Religion-ſake, while yet they walk uprightly in their Converſations among men? Oh Friends! it is not Juſtice and true Judgment thus to do, it pleaſeth not God, neither doth it unite the hearts of Subjects in true Love and Unity, but it hath contrary effects, and that you may find.

Indeed

Indeed, according to my judgment, ſuch proceedings are not good Policy nor humane Wiſdom, for you to ſeek to eſtabliſh one particular Perſwaſion and kind of Religion, and impoſe that by force, and perſecute and ſeek to deſtroy all the reſt that are otherwiſe minded, if they will not deny their Principles and Conſciences, and conform: this ſeems, I ſay, no good Policy among men; for if it doth gratifie one ſort of men in their deſires, it diſcontenteth and diſſatisfieth many more, and it breaketh Love and Unity amongſt Subjects; and your ſafety is in the uniting of Peoples hearts to you, and one to another in Love and Liberty, and not in the Diviſions and Diſtractions of people; ſurely this cannot be for your ſafety. When as if you did give Liberty to all, that were peaceable in their Lives and Converſations, in the exerciſe of their Religion in Faith and Worſhip to God-wards; *this would cauſe all to love you, and none to be diſcontented with you in good reaſon: If one ſort of People had as much Liberty as others (in the way of their Religion I mean) and none more than others, this doubtleſs would encreaſe Content among Subjects, and be a bleſſing to you and your Authority; and to proceed in that way which may keep the people in Love and Unity one with another, and to you-wards, this were good Policy for your Eſtabliſhment to perpetuity; and there ſeems to be no other way, than in ſhewing Juſtice, Mercy, and Liberty to all in all right wayes, and in the exerciſe of their Conſciences towards God. And this is my Judgment, the way for you to proſper, is, to leave the preſcribing the way of Worſhip unto God, as his Spirit ſhall teach and perſwade the Conſcience, and to leave the Judgment in all Caſes of Conſcience about Spiritual things, unto Him, and not to meddle about impoſing Religion, nor perſecuting men for that cauſe, for it is not your place to do it; but you are to rule well over the outward man, and to judge in the Caſes of wrong between man and man, but not at all in the Caſes between God and mens Conſciences.*

But you may ſay, Who art thou, inferiour man, that ſeemeſt to adviſe us that are high and potent, and wiſe enough for our ſelves? Well, though it be thus, though I am ſo, and not much acquainted with the State-affairs, nor do I profeſs Policy in the Governments of this World, yet this I ſay, Whatſoever my Birth or quality be, and whether I live or dye, yet theſe things you muſt find true one day; (for I ſpeak not as a Politician, *but as a* Servant of God) *that your Proſperity and Happineſs in this World, and hereafter, ſtandeth, in*

ſhewing

shewing and executing true Justice and Judgment, and Mercy and equal Liberty towards all, without respect of their Title in the Profession and Practice of Religion, and in allowing Liberty of Conscience in the exercise of Faith and Worship and Duty to God-wards, to all Christian People, equally in your Dominions, and not to persecute or destroy any in their Persons and Estates, for the exercise of their Religion to God-wards: This is the way of your Prosperity, and the contrary is the way of your Destruction, if that ye persecute men for their Conscience sake, and exercise Lordship and Authority over mens Consciences in Spiritual things; and if ye prescribe a way of Worship, and seek to destroy all that cannot conform thereunto: if ye do thus, this is not good Policy to establish you. Well, I shall say little further, but that these things I write not as your Enemy, but as your Friend, who would have you saved both soul and body, and not as in any kind of harshness in my spirit towards you do I write, but in love and compassionateness to you and these Kingdoms.

And I have here in brief stated and pleaded the Case of the Innocent People, called Quakers, *who are at this time under great Afflictions and Tribulations by your Authority; and it hath been in my heart divers times to declare the substance of these things unto you, but at the last I have chosen to write my mind to present to you concerning the matters very needful for you to be informed in, and it is for your sakes as well as theirs, that I have done it, that you may not run on to act any thing against them upon Suspitions and Accusations of others, without hearing our Defence; And therefore it is for the avoiding and stopping of* Persecution *in the Land, for this cause have I taken in hand submissively, and not presumptuously, to state this* Plea *before you, and I must leave it to your Consideration; and cannot impose my Faith upon you, to believe as I believe, but having laid the Truth before you, I shall leave it to the Lord to work Faith and Love, and Justice, Mercy, and all good things in your hearts, that you may bring them forth in the exercise of them in the World.*

I am a lover of Justice and Mercy, Truth and Righteousness.

London, *the* 10th *day of the second moneth,* 1661.

R. B.

CHAP.

CHAP. I.

The Case Stated and Pleaded concerning Swearing at all, *and particularly concerning the* Oath *of* Allegiance.

I.

WE do acknowledge our selves to be Free-born People of this Kingdom of *England*, the Land of *our Nativity*, and we do *assert*, that we have *just* and *lawful Right* and *Title*, as such, to possess and enjoy *our Lives*, *Liberties* and *Estates*, both by the Laws of God and Man; having never unto this day, since we were a People, *Forfeited* our *Birth-right as men*, by any *Rebellion*, *Sedition*, *Contempt*, or otherwise; but have *always been* and are a People exercised in the Law of our God, by walking *justly towards all Men*, and *doing to others as we would be done unto*, & have been and are a *peaceable People* under every Government and Authority that hath been over us since the Lord raised us up; And I do hereby declare, that we *now are*, and *shall be Faithful*, *Innocent*, and *Peaceable*, in our several Stations and Conditions, under this present Government of King *Charles* the Second, whom we acknowledge Supream *Magistrate* and *Governour* over this Kingdom, and for Conscience sake we are obedient and submissive to him, as such, in all his Commands, either *by doing* and *performing* of what he justly requireth, or by *patient suffering* under, whatsoever is inflicted upon us in the matters for which we cannot be obedient for Conscience sake, when any thing is required of us different from the just Law of God: And to this subjection, to the King and his Government, we are bound by the Law of Righteousness, and such hath ever been our *Principle* and *Practice*, and is unto this day, given *to be quiet*, and *peaceable*, and *patient* under every Authority that is set over us, and not in unrighteousness, *to Plot*, or *Contrive*, or *Rebel* against any *Governours* or *Governments*,

ment, nor to seek our own *Deliverance* from *Injustice* and *Oppression*, in such a way. And we are perswaded to seek the *preservation* of the *King's Person* and *Authority*, by all *just* and *lawful means*, and not to *Rebel* against him with *Carnal Weapons*; and so far as his Government is in *Justice*, *Mercy*, and *Righteousness*, we declare *true* and *faithful subjection*, and *obedience* thereunto, and wherein it is otherwise, we shall be subject by *Patient suffering*, what is unequally imposed upon us, and yet not Rebel in any *Turbulent way* of *Conspiracies*, and *Insurrections*; For our Principles are not for *War*, but for *Peace* with all men, so much as in us lyes; neither may we render *evil* for *evil* to any, but are to be subject to the King and his Government *actively* or *passively*, upon the Conditions aforementioned. And we renounce all *Forreign Authority*, *Power*, and *Jurisdiction*, of the *Pope* or *any else*, from having any *Supremacy* whatsoever *over the King*, or any the *good Subjects* of *England*: And this we Declare, Acknowledge, and Testifie, in the Fear and Presence of God (to whom we and all mankind must give an account) and that without secret *Equivocation*, or any *deceitful mental Reservation*.

II.

But as for *all Oaths* and *Swearing*, we utterly *deny*, for Conscience sake towards God, because Christ Jesus hath Commanded us *not to Swear at all*, Mat. 5. And the Apostle saith, *Above all things, my brethren, Swear not*, Jam. 5. and it was the Principle and Practice of divers *Holy Martyrs*, even some of the *Protestant Church*, since the Apostles days, in all Ages, *not to Swear at all in any Case*: So for Conscience sake, and according to the Example of Saints in former Ages, we do refuse to Swear, in this Case of *Allegiance* to the *King*, and in *all other Cases* whatsoever, and we cannot Swear *at all*; Though the *truth* and *verity*, of *all Things* in *all Cases*, so far as known to us, and as occasion requireth, we can acknowledge and testifie, with Yea and Nay, as in the Fear and Presence of God, and with true intent and meaning, to discover the Truth, as is needful to be known; And in this manner we acknowledge *just Allegiance to the King*, and his *Government*, (that we shall live peaceably,

ably, and not *Plot*, nor *Rebel* (against *Him*) according to the Law of God and a safe Conscience; But without *any Oath* or *Swearing at all*, for we may not break the Command of Christ, nor walk contrary to the Example of the Apostles and Saints *by Swearing*, though we suffer the loss *of all* because thereof; And it is our known *Principle* and *Practice*, ever since we were a People, that in *no Case* whatsoever, though of great *dependancy* oft-times *to our selves*, both in respect of *Advantage* to us, and also in avoiding of *Sufferings*, we have not taken *any Oath*, nor *Sworn at all*; whereby it is manifest that our refusing chiefly to take the *Oath* of *Allegiance*, is not because it is *that Oath*, but because it is *an Oath*, and for Conscience sake we cannot Swear *at all*.

III.

And thus the state of our present Case about this *Oath* of *Allegiance*, is different from some others, from all such who can *Swear* and *take Oathes* in other Cases, to whom taking of an *Oath* in it self is not matter of Conscience; but as for us, we make Conscience of *an Oath* in it self, and that upon just ground, as we are able to demonstrate, and therefore our refusal of *this Oath* of *Allegiance*, gives no ground at all, of doubt or suspition, concerning us, as if we would not live *peaceably* and *quietly* under this Government, or as if we would *Rebel* against, or *plot* to destroy the *King's Person* or *Authority*, and so denie to take *this Oath*, as if we would leave our selves clear to proceed in such wayes; this Judgement cannot justly be given of us, because *we deny to Swear at all, in all Cases*, which if it were not *so*, but that we could *Swear in other Cases*, and not *in this*, then we might be the more justly suspected that we had a reserve against the King's *Person* and *Government*, and our living *Peaceable*, might be the more doubted of; but being our *known Principle* and *practice* always, not *to Swear at all* in any Case whatsoever, this removes *all ground* of *Jealousie*, or *cause* of *Suspition* of us in this Case, and also we being ready to confess, *all just Authority* and *Power* to the *King*, to declare *Obedience* thereunto *solemnly* and *sincerely*, and that we shall live *peaceable* and *quietly* under his Government, and not to *Plot* or *Rebel* against him,

and this to Confirm by *Yea* and *Nay*: Our Testimony of this kind, may as justly be taken, and stand as effectual, and be as faithfully performed, as the Oathes of any others; for we make Conscience to perform what we say in *Yea* and *Nay*, as much as any do to perform what they Swear, and this is known of us in the Consciences of our Enemies; So that in good Conscience and just Reason, and equal Justice, we are excusable from all *Penalties* and *Forfeitures* in that behalf, of denying the *Oath* of *Allegiance*.

IV.

And the *King* and his *Government* is not the *less safe* and *secure*, though we refuse *to swear Obedience to them*, nor could they be any *safer* or *securer*, if we, contrary to our Principles and Consciences were forced by Penalties *to Swear Allegiance*; for by the same Principle which keeps us *from Swearing*, and by which we *deny it*, we must be *preserved* to live *peaceably*, and not to *Plot* nor *Rebel* against the King; and if we renounce our Principle and our good Conscience, and be induced to *Swear* against our Consciences; what likelyhood is there to perform such a forced *Oath*, taken contrary to our Consciences and Principles? For if we *Swear* to the *King* and his *Government*, because of the fear of men and to save our Estates, *&c.* and this contrary to our Conscience, it might well be suspected of us, that at opportunity we would *break such Oathes*, for fear of men or some self end: On the other hand, if we had already renounced our good Consciences, so that it more appears, we shall perform good Obedience to the *King* and his *Government* acknowledged by *Yea*, without an *Oath*, and in good Conscience; then by swearing forced on us, contrary to our Consciences; therefore *our Yea* may better be accepted in this Case, then *Swearing* can be demanded of us: And also if we should *change* with the *Times*, and *renounce* our Principles and Consciences, and *swear*, we should make our selves *ridiculous* and a *scorn* to all men, and bring our selves into a capacity not ever to be trusted in any Case, if we should *bow* and *bend* to *Times* and *Powers*, and for terrour of men, deny our Religion, as other Hypocrites. And I very well believe that the King would not trust us in

our *Allegiance* any whit the *better*, but rather the *worse*, though we did *swear*, *fawn* and *flatter* with him, contrary to our Principles; neither could he reasonably judge himself the safer, nor more happy, nor that we would be truly subject the more to his Authority, if we *swore* and conformed in things by force, contrary to our Consciences and Principles; for himself knows, that *Oaths* and *Engagements* made and taken by *force*, and for *fear*, in *straits*, are seldom or never truly performed, but always broken. And of the like case here are large Testimonies in the Kingdom, of many that have *sworn*, *promised*, and *engaged*, and sometimes by *force* and *fear*, to this kind of Government and another; and yet at opportunities, and for their own self-ends, have broken all *Oaths* and *Engagements*, and rebelled against the very *Person* and *Authority* to which they have *sworn* and *engaged Fidelity* and *Allegiance*; so that many are not the more to be trusted, though they swear *Allegiance*: for, the Proverb saith, *He that will Swear, will Lye*; and he that is *forced* to *swear* against his Conscience, will hardly *perform* his *Oath*: And we are no less to be trusted, though we *swear not*; for we never yet *engaged* our selves by *Oath*, to any Governours or Government, and yet we never *rebelled* or *plotted* against any, but have lived *peaceably*, and in a *patient suffering condition* under all that have sitten on the Throne since we were a People: And therefore our living peaceably under the King's Government cannot justly be doubted of, though we cannot engage the same *by swearing*: But yet if we do not live quietly and in good obedience, as peaceable People, but do *rebel*, *plot*, &c. then we refuse not to suffer the Pains, Penalties and Forfeitures, as such that swear and do not perform their Oaths; I say, if we do not *live peaceably*, but *plot* and *rebel* against the King and his Government, I then let us suffer the same in *every particular*, as if we had *sworn*, and *not performed* our Oath.

V.

All these things rightly considered, it doth fully appear, 1. That we are *not Enemies*, neither in present *Actions*, nor future *Intents*, to the *King's Person* or *Authority*. 2. Nor that we refuse to acknowledge *Just Authority* to King *Charles* the

Second, as Supream Magistrate over these Kingdoms. 3. Nor doth it appear, that we are otherwise than *Peaceable* and *Quiet* People under the *King's Government*. 4. Nor is it manifest, but that we are ready to acknowledge so to continue, in all good Conscience and Righteousness. And therefore we do appeal to the *God of Heaven*, and to *King Charles*, and to *all People* whatsoever, That our present Sufferings by *Imprisonment*, and whatsoever else we may suffer in this Case, Refusing to take the *Oath of Allegiance*, it is not for *Plotting* against the *King*, nor for refusing to acknowledge [illegible] *Authority* to the *King*, nor for denying *Just Obedience* to him and the *Good Laws* of the Land, nor for denying to live *peaceably* in the Kingdom under the *King's Authority*; Because all this we acknowledge solemnly in *Yea* and *Nay*. Neither are our Sufferings in this case, for any *Evil-doing* towards God nor Men; but our Sufferings are *for keeping* the Commands of Christ, which to us is matter of Conscience to perform more than to save our own Lives or Estates; and our Sufferings are, because we *cannot Swear at all*, and not because we are *Rebellious*, or that we *deny Just Allegiance* to the King and such our Sufferings are not as *Evil-doers*, nor justly nor righteously as *Offenders*, because we are not guilty of Evil in this case, towards *God* nor *Man*, and our Sufferings are *Cruel Persecution* for our *Tender Conscience sake*, and for the *Name of Christ Jesus*: And we call God and Just Men to witnesse between *Us* and our *Prosecutors*, that as *Saints* and *Servants of God* we *suffer* in this Case, and for our *Faithfull Service* and *Obedience* to the *King of Heaven*, and not for *Evil-doing* or *Disobedience* to King *Charles* and his Authority: And if any be persecuted in this case, for Refusing *to take the Oath of Allegiance*, to the Ruine of *Persons*, *Wives* and *Families* in this World; then we shall have cause to say, *Occasion is wrongfully taken against us, to destroy us*, and we are proceeded against, contrary to the End of *Just Government*, which is, to *preserve* the Peaceable, and not to *destroy* them; and contrary to the King's *former Promises*, who hath said, *We should not suffer for matters of our Religion and Conscience, living peaceably in the Land*; And if we suffer, because we cannot

Swear

swear at all, such our Suffering is for our Conscience sake, and we are therein persecuted unrighteously, as *Innocent People*, and without *just cause*; And we must commit this our Cause to God, who regardeth the Oppressions of his People, and will avenge their Cause in his season. And for the present this is all I have to say, and present, concerning this *Case of Swearing*, and concerning the *Oath of Allegiance*.

CHAP. II.

The Case stated and pleaded, concerning our Meeting together to Worship God.

I.

WE do *meet* together in the Name of *Jesus Christ*, and in his *Power* and *Spirit*; and we do *Come together* in the Fear of God, to wait upon Him, and to receive the Teachings of his Holy Spirit, and his Counsel to direct us in all our wayes, how to walk righteously towards God and Men; and in our Meetings we practise our hearts and minds in Godliness, and speak of the things of the Kingdom of God, in Preaching the Word of God, and in Prayer to Him, according as His holy Spirit guideth us, which is given us of God, to lead us *into all Truth*, according to his Promise, *Joh.* 16. 13. and that we may edifie one another in the wayes of Holiness and Truth, for the benefit of our Souls: and this is according to the Scriptures: *For they that feared the Lord met often together, and spake one to another, and edified one another*: And this is our Principle, That it is our Duty to Godwards, to meet together, and that he requires it of us, and for the exercise of our Consciences to Him, it hath been alwayes and is our practice, to meet together in the exercise of the Worship of God, as aforesaid, and not for any other end; as in *Contempt of Authority*, or to *plot*, or *contrive*, or to *meditate Evil* towards the King or his Government, or any of his Subjects; We have no such end (I say) in meeting together; but our

alone,

alone, only, and absolute End in our Meeting, is to worship the Lord our God, and to serve Him, and to wait upon Him, in Obedience to his Will, and for good Conscience sake, as our Duty towards Him.

II.

And this our practice of *Meeting together*, for the End and Cause mentioned, if it be in *Publick Houses*, or more *private* in *Upper Chambers*, or in the *Open Fields* on *what day soever*, is lawful and just in the sight of God, and is according to the Example of the Primitive Saints, and provable by the Scriptures, As in *Acts* 1.13,14. *And when the Disciples and Saints returned from* Jerusalem, *they went up into an Upper Chamber, both Men and Women, and waited upon the Lord, and continued with one accord, in Prayer and in Supplication.* And in *Acts* 20. 7, 8. *The first day of the week the Saints met together, and* Paul *preached unto them, and continued his Sermon till midnight, holding forth the matters of the Kingdom of God; and they were met in an Upper Chamber, from whence* Eutychus *fell down.* And *Acts* 28. 30, 31. *And* Paul *remained two full years, preaching the Gospel of the Kingdom of God, in his own hired house in* Rome; *and he exhorted the Saints, not to neglect meeting together, as the manner of some was, whom he reproved,* Heb. 10. 25. By which Testimonies, with divers others that might be given, it is manifest, that the Saints of God in former Ages, *did meet together* to worship God, and to wait upon Him in *Prayer* & *Preaching*, as the Spirit of the Father taught them, that dwelt in them: And sometime they met *publickly*, and sometime more *private*; and sometime on the *day-time*, and sometime in the *night-season*, (and they met separate from the Synagogues and wayes of publick Worship of the *Jews*) according to the Will of God, and as it was ordered among them: And thus it is manifest, that our Meetings for the Worship of God at this day (though they are separate from the way of publick Worship of the Kingdom, and are in more private houses) are justifiable, being after the Example of the Saints, and according to the Scriptures of Truth; and therefore our Meetings are according to the Law of God, just and lawful.

III.

III.

And forasmuch as by reason of the late *Insurrection* of some few persons in *London*, our lawful Assembling of our selves together in the Worship of God, is under *present restraint* and *prohibition*, and by Proclamation forbidden, under the denomination of *Seditious* and *Unlawful Meetings*, and our Friends *Imprisoned* and *Persecuted* for that cause of Assembling themselves to wait upon God. Now in this Case, this I plead unto the King, That we are no manner of way *guilty* of that *Insurrection*, upon which the Proclamation of forbidding our Meetings was grounded; and therefore ought not to suffer with the guilty, being innocent from the very *occasion* of that Proclamation; and for the King to prohibit our Meetings, for and because of the *ill use* that others made of theirs, this seems a *Condemning* of the *Innocent* with the *Guilty*, which is no way just in the sight of God nor Men, but altogether *unequal*, that we should suffer for *other mens faults*; though such did abuse their *Liberty*, and pervert the end of their *Meetings* into rising up with *Carnal Weapons* against the King; so did not we, neither in *intent* nor *action*; and therefore our Meetings ought not to be *prohibited*, for the cause of other mens *faults* and *miscarriages* in that case; And also we have the *King's Promise*, divers times, **That we should not suffer for our Religion, while we acted nothing against the Peace of the Kingdom and Government**; which yet we never have done, nor made any *ill use* of our *Meetings*, nor of the *King's Promises*, nor forfeited them, and therefore, according to his **own Promises**, we ought to have our *Meetings*, and enjoy them *without restraint*, because we have not *forfeited* the benefit of his former *Promises* in that behalf, nor ever made use of our Meetings, to *plot* or *conspire* against the *Government*, to its harm or detriment; and because of our innocency herein, the benefit of his former Promises, are yet in force unto us, to protect our lawful Meetings, and not to prohibit them; and though upon *suspition* only our Meetings have been *Restrained*, and our Friends *Imprisoned* by the late *Proclamation*; yet we being proved *innocent*, and without *guilt* of that which occasioned it, the *King* and

Council

Council may and ought in Justice and good Reason, to *Reverse* and *Revoke* that part of the *Proclamation* related to us, as being *innocent*, that we may *enjoy our lawful Meetings*, according to the Scriptures and Example of Saints, and according to the *King's* own *former Promises*.

IV.

All these things considered and rightly understood by the *King* and his *Council*, it will appear unto them, in good reason, 1. That our *Meetings* are *just* and *lawful* in themselves; because they are for the Worship of the Lord God, and to wait upon Him. 2. They are according to the Example of the Apostles, because the Scriptures prove the like Meetings. 3. And they are not contrary to his *own Promises*, and *Toleration* that he gave for six Months after his coming in, Because he said, *We should not suffer for our Religion, if we lived peaceably*; and we were not disturbed by Authority from him (that we know of) in our Meetings, till this occasion. 4. It will appear, That we ought in *Justice* and *Equity* to have our *lawful Meetings* protected and preserved by the *King's Authority*, and not *prohibited*; because we are not guilty of that which occasioned this present *Restraint*: but what we have suffered in this case, it hath been upon *suspition*, and without any *just cause* on our part: And for these Ends and Causes I plead on the behalf of the *Innocent*, that we may enjoy peaceably our *Meetings* for the exercise of God's Worship, and not be prohibited in the King's Dominions under his Authority.

V.

But and if we are *persecuted* and *imprisoned*, and made to suffer for this Cause of *Meeting together*, to worship God and wait upon Him, in Conscience and Duty towards Him; and for following the Scriptures Example, as the Saints of old, as afore-mentioned; we must only commit our *Cause* to the *God* of Heaven, and in *patience* suffer under whatsoever is unequally inflicted upon us for this matter, if men shew the *height* of *Oppression* towards us; and we must put on the spirit of *Long-suffering* and *Forbearance*, and leave *Vengeance* to the Lord,

Lord, who will in his ſeaſon redreſs our Cauſe, if that we are perſecuted for meeting together, and for worſhipping of the Lord, according as his Spirit perſwades our Conſciences; and ſuch our Sufferings are, not for *evil-doing*, nor as *Tranſgreſſors* againſt God nor the King, but as Servants of God we ſuffer, and for holding the Teſtimony of JESUS, and a good Conſcience. And thus I have brought the ſtate of our Caſe, as concerning our Meetings, unto the Kings knowledge, and muſt leave it to his *ſerious view*; and happy will he be if he hath regard to the Afflicted; but if he ſtop his Ear from the Cry of the Poor, and ſuffer them to be deſtroyed, who ſhall plead for him, or excuſe him in the Day of the Lord, when He comes to Judgement, to reward every man according to his deeds.

CHAP. III.

The Caſe ſtated and pleaded concerning Tythes, as paid among the Jews, *and alſo among the* Chriſtians; *and the Cauſe why we refuſe to pay them at this day.*

I.

WE do acknowledge that *Tythes*, as inſtituted, given, and received in the Law of *Moſes*, amongſt the *Jews*, and according to the Commandment of God, were of *Heavenly Ordination*, and were for that *Holy Uſe* and *End*, of maintaining the *Levitical Prieſthood*, and the *Poor*, the *Widows*, and the *Strangers* in *Iſrael*: and we know that whileſt that Livitical Prieſthood of *Signs*, and *Types*, and *Figures* was yet *unfiniſhed* and *unfulfilled* by Chriſt Jeſus the Everlaſting Prieſt, That Law that gave and received Tythes was in force, and it was ſinful againſt God, and contrary to his Law, in any of *Iſrael* to withhold their *Tythes*, and not to pay them, and ſuch as did, robbed God and the Poor, and the Prophet complained againſt them; for then the Ordination of *Tythes*

was of God, and the Practiſe and End of them was good and bleſſed; But that Law and Prieſthood, that gave and received them, is finiſhed and ended, with all the *Types* and *Shadows* of the *firſt Covenant*, Heb. 7. 12. and *Chriſt Jeſus* the everlaſting *Prieſt* of God, is come, in whom is ended the *firſt Prieſthood* that took *Tythes*, and that Law that gave them, and he hath put an end to *Tythes*, *Temple*, *Prieſts-Office*, under the Law among the *Jews*, and all *outward Types* and *Figures*, and *firſt Covenant*, and is an *High Prieſt* for ever, and the *everlaſting Subſtance* of all *Shadows* pertaining to the *firſt Covenant*, and hath finiſhed them, and ended them; even that Law and Ordinance that gave and received *Tythes*, and that *Prieſthood* to whom *Tythes* pertained, ſo that though it was *unlawful* in the *firſt Covenant* to withhold the payment of *Tythes*, yet that *Covenant* being ended, and *that Law* and *Prieſthood*, and another *Covenant* and *Prieſthood* eſtabliſhed, to whom the Law of God allows not the *Tythes* of mens eſtates, it ſeems now to be unlawful to *pay*, *receive*, or *demand Tythes*, and for good Conſcience ſake we cannot do it.

II.

We cannot now *pay Tythes* according to the *firſt Covenant*, nor uphold any part of the *firſt Prieſthood*, that ſtood in *Types* and *Shadows*, nor ſubmit to that Law, by any obedience to it, which once *gave* and *received Tythes*; Seeing *Jeſus Chriſt* is come in the fleſh, who hath ended all *that Covenant*, with every thing that *pertained thereunto*; and we believe in *Jeſus Chriſt* as the everlaſting *ſubſtance*, and receive *the Law*, by which we walk, in all things *from him*, and not *from Abraham*, nor *Moſes*: For he *is with us*, who is greater *then they*, whoſe *Law* and *Example* we muſt follow, in the Adminiſtration of the Goſpel, and not the *Law* and *Example* of *Abraham* and *Moſes*, in the *firſt Covenant*, who did but propheſie of *Chriſt*, and did not witneſs him fully come, but died in the Faith; Now if we ſhould pay *Tythes* according to the *firſt Covenant*, and ſo uphold any part of that *Prieſthood* which took *Tythes*, which was but a *Type* of Chriſt the everlaſting Prieſt, then we ſhould deny *Jeſus Chriſt* to be come in the fleſh, and turn back again to the *Law*, and to the *Jewes Ordinances*, and prove our ſelves *Unbelievers*

believers and *Antichriſtian*; for he that denies *Chriſt* to be come in the Fleſh, is of *Antichriſt*, 1 *John* 4. 3. and we may as well turn back to *Circumciſion*, *Sacrifices*, and *Burnt-offerings*, as *to pay Tythes*, being all pertaining to the *firſt Covenant*, and *Prieſthood*, which whomſoever doth uphold, denieth *Jeſus Chriſt* to be come in the Fleſh, and ſo are of *Antichriſt*; but we believe *Chriſt* is come, and we have received him, as the *end* and *finiſhing* of the *firſt Prieſthood*, and we believe *in him*, as the everlaſting *Suſtance*, who hath put an *end* to *Tythes*, *Temples*, *Burnt-offerings*, *&c.* And we confeſs *unto him* as our *Judge* and *Law-giver*, and have renounced *all ſhadowes* pertaining to the *firſt Covenant*, whereof one *was Tythes*, and for Conſcience ſake, and that we may continue in the Faith *of Chriſt*, the *Subſtance*, and not deny him, therefore it is that we refuſe, and cannot *pay Tythes*, for we are *Chriſtians* and *Believers*, and not *Jewes*, nor Children of the *firſt Covenant*.

III.

And there is *no Example* by any of the *Apoſtles* or *Saints*, in all the new Teſtament, that ever any of the Chriſtians that believed in *Jeſus Chriſt*, *gave*, *paid*, or *received Tythes*; I ſay, there is *no Example* at all, by either *Precept* or *Practice*, left us on record, that any of the Miniſters of the Goſpel, in the *Apoſtles* days, did *pay* or *receive Tythes*, for any *Miniſterial Office* nor otherwiſe; But we do believe, that none of the Chriſtians in the *firſt* nor *ſecond Age* after *Chriſt*, ſince his Reſurrection, did *Inſtitute*, *Pay*, or *Receive Tythes* as Maintenance of *Goſpel Miniſtry*; but we believe that the *Miniſters* of *Chriſt* whom he ſent forth to preach the Goſpel after his Aſcention, did bear witneſs to the *new Covenant*, and to *Jeſus Chriſt* the *Subſtance*, and againſt *Temple*, *Sacrifices*, *Tythes*, and *firſt Prieſthood*, and the worſhip of the *firſt Covenant*, and ſaid, *that Covenant was found faulty and none could attain perfection, as pertaining to the Conſcience*, in it, and therefore God took *that Covenant* away, that he might eſtabliſh *a better*, Heb. 8. 6, 7. Heb. 6. 19. And alſo divers of the *Holy Martyrs* ſince the *Apoſtles* days, as *William Thorpe*, and *others*, did Preach down *Tythes*, and denied the *Payment* of them, and for Conſcience ſake to God, could neither *give* nor *receive Tythes*, but fully witneſſed againſt them,

though they ſuffered for it in their days; So that,

1. We have no *Example* from the *Apoſtles* nor *Chriſtians* in their dayes, to *pay Tithes*, but rather the *Contrary*; for we have Teſtimony from them, that the *firſt Covenant* and *Prieſthood*, with all *Shadowes* and *Ordinances* thereunto belonging (whereof *Tythes* was one) were *diſanulled*, *finiſhed*, and *ended* by the coming of *Chriſt*; and *a new Covenant eſtabliſhed*, in which nothing is ſignified of *paying Tythes*: From whence it may appear to all, *that Tythes* are *ended*, and not to be *payed* in the *new Covenant*.

2. We have *clear Example* from the *Martyrs* ſince the *Apoſtles* days, *not to pay Tythes*; for divers of the *Proteſtant Martyrs*, (called the *Fathers* of their Church) did witneſs *againſt Tythes*, and refuſed *to pay* any.

3. We believe in our own Conſciences, *That Tythes*, as received, and payed in theſe dayes, are not of any *Inſtitution of God*, nor exerciſed *to any good uſe and end*, but that they are of *Antichriſt*, and *Oppreſſion*, and *unjuſt Exactions*, and *Impoſitions* upon the poor People of theſe Kingdoms; and therefore we do refuſe *to pay Tythes*, and we cannot for good Conſcience ſake; and the exerciſe of our Conſciences herein in denying *to pay Tythes*, is well and lawfully grounded upon the *Coming of Chriſt*, and upon the *Example* of the *Apoſtles* and *Martyrs*. And thus in brief I have ſhewed concerning *Tythes*, and why we refuſe to pay them, and the matter of our Conſciences in that Caſe.

IV.

As for *Tythes*, as now *demanded*, *paid*, and *received*, in theſe Kingdoms, we know they are not of *heavenly Inſtitution*, nor for a *good uſe* and *end* ordained and practiſed, but as they are now paid, both in theſe Kingdoms, and through Chriſtendom, they are of *Popiſh Inſtitution*, and were *firſt ordained*, *paid*, and *received* by the *Authority* of the *Church* of *Rome*, and were *unequally* impoſed upon the Nations through her *Authority*, for the *uſe* and *end* to *maintain* her *Prieſts*, and *Clergy*, and *Church*; and the *Inſtituiion*, and payment of *Tythes* among *Chriſtians*, was not till near 400 *Years* after *Chriſt*, as *Hiſtorians* ſay; and for divers Ages after that, there were no *Lawes* enjoyning and forcing

forcing the *payment* of them, not till about the Year 786. that *Pope Adrian* the *first*, ſent *two Legates into England*, to make a *Decree, that the People of two Kingdoms* (to wit) *Merc-land* and *Northumberland, ſhould pay Tythes*. By theſe and other Teſtimonies it is manifeſt, that the *Payment of Tythes* amongſt *Chriſtians*, had their *firſt Original* from the *Church* of *Rome* and by *Succeſſion* from thence, and not from the *Apoſtles* are *Tythes paid, given*, and *received* at this day in theſe Kingdoms; and the *Inſtitution, payment*, and *uſe*, and *end* of them is not according to the Law of *Moſes* at all: for *Tythes*, as then amongſt the *Jewes, ordained*, and *payd*, were for the happy uſe, to *feed* the *Poor*, the *Widows* and the *Fatherleſs* in *Iſrael*, that there ſhould not be *a Beggar amongſt them*: But the *uſe* and *end* of the *payment* of them *now* in theſe dayes, is for the maintaining *a company of Prieſts*, in their *pride* and *fulneſs*, and the *poor* and the *ſtrangers may ſtarve*, and lie *begging up and down* at the *corners of the ſtreets*; So that we cannot for conſcience ſake at this day *pay Tythes*.

1. Becauſe the firſt *Inſtitution* of them among *Chriſtians*, was not *from Heaven*, nor from *Chriſt Jeſus*, nor his *Apoſtles*, but *from the Pope* and *Church of Rome*.

2. Becauſe the *uſe* and *end* of *Tythes* is not according *to God*, nor *Righteouſneſs*, but for the maintaining the *Prieſts* in *pride*, and *fulneſs*, and their *Families*; and in the mean time the *Poor* want.

3. Becauſe the *continued payment* of them, is *exaction* and *impoſition*, contrary to the *Goſpel* of *liberty* and *peace*, upon the *perſons, eſtates*, and *conſciences*, of many good People in theſe Kingdomes.

V.

All theſe things rightly and juſtly conſidered, it is manifeſt, and plainly apparent to all good men, that this matter of denying *to pay Tythes*, is a *clear caſe* of *Conſcience* with us, and that we have ſufficient ground to make conſcience hereof, and for good cônſcience ſake we may *juſtly* refuſe and deny *to pay Tythes*; and the exerciſe of our Conſciences herein, is bottomed upon a *right foundation*, as I have made appear, and it is not for *Coveteouſneſs* to our ſelves, nor in *contempt* of *Authority*, nor in *willfulneſs* to wrong any man of his *Juſt right*, nor for any other

evil

evil end, that we do refuſe *to pay Tythes*; but it is for *Conſcience ſake*, only & alone for that end, that we may keep *our Conſciences clear* in the ſight of God, by our *Faithfulneſs* in denying of what we are convinced of *to be evil* and not of God, as I have ſhewed, we are in this caſe of *Tythes*; and we dare not ſin againſt God by diſobedience to him, nor uphold the payment of *Tythes* in theſe Kingdoms, which are ſo *evil*, both in their *Ordination*, and in their *Uſe* and *End*, as paid in theſe dayes, as I have ſhewed; for if we ſhould, we might offend *his Spirit*, and our *own Conſciences*, and bring anguiſh upon *our Souls*, and be guilty of *denying of Chriſt* and his *Coming*, and of making void the *New Covenant*; and of walking contrary to the *Examples* of the *Apoſtles* and *holy Martyrs*, and of upholding *Antichriſt* and his Kingdom: Theſe, with many other Evils, we run our ſelves into, if we ſhould *pay Tythes* in theſe dayes, and after the *Romiſh Inſtitution*; and therefore it is for Conſcience ſake that we do refuſe to *pay Tythes*; And whatſoever we do ſuffer becauſe thereof, it is *Perſecution*, and for, and becauſe we cannot ſin againſt our God: and it is not for *Evil doing*, for *Rebellion*, nor for *Tranſgreſſion againſt the Law of God*, nor the *Juſt Laws of Men*; but it is for holding the *Teſtimony of Jeſus* and a *Good Conſcience*; and in ſuch our Sufferings, we commit our Cauſe to the God of Heaven, *patiently* bearing what is unequally inflicted upon us for this matter; and our Cauſe is *Juſt* and *Innocent* for which we ſuffer, and we have more reſpect to keep *our Faith* and *Conſcience* towards God, than to ſave *our Eſtates* or *Liberties*; for could we tranſgreſs againſt God, and *pay Tythes*, we might preſerve *our Liberties* and *Eſtates*, which we have endangered and loſt often, becauſe we could not; which may ſhew that it is not for *Covetouſneſs* nor *ſelf-ends*, that we refuſe *to do it*; And this our Caſe about *Tythes*, and the reaſon why we cannot pay them, is in brief ſtated and pleaded, before the King and his Council, and I leave it to their Conſiderations in the ſight of God, only to warn them, that they perſecute not any for the Caſes of Conſcience, neither in this nor in any other thing, leſt the effect of it be ſad upon them, in a day when God viſits them with Judgments.

CHAP.

CHAP. IV.

The Caſe ſtated and pleaded, concerning giving Security by Bond, to live peaceably, or to anſwer Caſes then and there, &c. as is often required of us.

I.

FOraſmuch as we are often demanded, *to give Bond of One or two hundred Pounds* (or the like) *for Security* (ſo called) *That we will live peaceably*; or, *that we will appear and anſwer ſuch Caſes objected againſt us*, or *ſuppoſed of us*. Now we cannot give ſuch kind of *formal Engagements* out of the Counſel of God, to *be* or *do*, or *to appear*, or *anſwer*, *this*, or *the other Caſe*, when as we are *no Tranſgreſſors* in the things *objected* againſt us, and *ſuppoſed* of us; and when we are ſuſpected by prejudiced minds, of ſuch and ſuch matters, of which we are no wayes *guilty* in the ſight of God nor men; and then it is demanded of us, *to bind our ſelves, to find Sureties, and to anſwer this and the other Objection and Suppoſition, only falſly ſuppoſed and ſuſpected againſt us, by men that ſeek occaſion againſt us.* This Demand we cannot fulfill for Conſcience-ſake; becauſe *we are clear*, and *not guilty* of ſuch *Suſpitions*; nor can we *bind our ſelves* (out of the Counſel of God) upon *Penalties* and *Forfeitures*, to *appear* and *anſwer* ſuch and ſuch *groundleſs Objections*; for if we ſhould in that manner *bind* and *engage* our ſelves not to do ſo, or anſwer *this* and the *other Objection* againſt us, when we know our ſelves *innocent* of that *Accuſation*, to which we are to anſwer, and that it is not in our hearts to do the thing whereof we are doubted, but contrary to our Faith and Principles; then this were a betraying of our *own Innocency* in that behalf, and a rendring of us *guilty to all men*, when as we are *clear*; and by binding our ſelves, as afore-mentioned, we ſhould be reputed Tranſgreſſors: for *Bonds* and *Engagements* by *Forfeitures* and *Sums* of *Money*, are for the *Guilty*, and not for the *Innocent*; and we may not betray our *guiltleſs Cauſe*, and bring it under falſe reputation amongſt men, by giving ſuch *binding Engagements*. And again, when as we are *clear* of any ſuch *Suſpitions*,

as are made against us, if we should *bind our selves*, as aforesaid; it many times doth appear, that occasion is *more* taken against us, in *answering* or *appearing*, and we made to be greater Offenders than before; and there again our *Innocency* is betrayed, when as *innocent* of the fact supposed against us, yet made *Offenders* in answering through *formalities* and *tricks* in the course of Law practised at the time of Answering; and therefore we do in good Reason and Equity, deny to *bind our selves* in that manner, and to give such *Security* (so called) lest we should betray our own Innocency, and render our Cause to *false Reputations* in that behalf; and lest we should fall into a *Remedy*, to clear us of *false Suspitions*, worse than the *Suspitions themselves*, by laying our selves liable to greater suffering in answering to our *Accusations*, falsly objected, than our *suffering* can be by the *Accusations* themselves; and evil-minded men, do often take *greater occasion* against us in answering *false Charges* and *groundless Suppositions* laid against us, than they can take by the *false Charges* and *Suspitions themselves*; and so we cannot bind our selves, as aforesaid, to fulfil the Wills of men, and thereby expose our selves to a far *greater suffering* (to be taken in it) for to escape *a lesse*.

II.

But as for *living peaceably* in the Land, and being subject in all *just* and *good things* to the *King* and his *Government*; and not to *plot* against them, nor to *harm* any person whatsoever, but to be in love *with all*, and in good behaviour *towards all*, and to answer to any thing *justly* required of us: This is our Principle to do, and hath ever been *our Practice*, and we are bound by the Law of God to perform this *in every particular*; and we can fully make *Confession* hereof, and *testifie* it in Yea and Nay, according to the *New Covenant* and *Christ's Command*, who hath said, *Let your* Yea, *be* Yea, and *your* Nay, Nay, but not *by an Oath*, nor binding our selves upon such *Penalties* and *Forfeitures* in *Engagements* by sums of Money, out of the Counsel of God; and our Yea and Nay, in this and all other cases, *is more binding* to us, than all the *formal Engagements* of others; and we make as much Conscience to perform *our* Yea and Nay, as any others do *their* Oaths or Bonds; and if we do not, but

do

do *plot* and *rebel*, and be of evil behaviour towards any, then let us ſuffer the ſame, as if we had bound our ſelves in Forfeitures of great ſums of Money, and broken ſuch *our Engagements*: and no man need in any caſe *bind himſelf* upon ſuch *Pains* and *Forfeitures*, not to break the Laws of the Land; when as the Juſtice of the Law will be executed upon him if he tranſgreſs it, whether he bind himſelf, or not, beforehand, not to break it; and this is the thing we alwayes offer: *here we are, if we have broken any Law, let us ſuffer according to the Law*; and if at any time we are found guilty of tranſgreſſing the Law, *let us then ſuffer accordingly, whether* Death *or* Bonds; *we crave no favour, but the Execution of juſt Law*: And in the mean time, being we are clear of *Rebellion* and other Tranſgreſſion; Who ſhall accuſe us? or, who can reaſonably require ſuch or ſuch *Engagements* of us to *do*, or not *to do*, or anſwer *ſo* or *ſo*; ſeeing we muſt in Juſtice ſuffer the *puniſhment* of the Law when we *tranſgreſs* it; which we muſt do, if we are at any time guilty, whether we beforehand *bind* our ſelves to the contrary or not? And alſo, if we ſhould *bind* our ſelves, by the *Engagements* of ſuch and ſuch *Sums of Money*, to live *quietly* and not to *rebel*: yet we ſhould be no better truſted becauſe thereof, for that would not ſlay the principle of *Strife* and *Wars* in us, but rather cauſe us to murmur becauſe of our bondage, and ſtrive for liberty; and alſo if we were men of diſpoſitions *to war* and *plot*, &c. it cannot be ſuppoſed by *reaſonable men*, that any *Engagement* by any ſum of Money, would bind us from it, upon occaſion, ſeeing we might hope in ſuch attempts to ſave our Sums of Money, and to gain far more advantage, or elſe we hazarded to loſe all; and to gain a greater advantage (if we were men of *ſtrife*) we would not doubt to attempt to loſe a leſſe; and we being men not of *ſtrife*, we cannot *bind* our ſelves as aforeſaid, in this or any caſe; neither can any in good reaſon deſire the ſame of us, if they rightly conſider the caſe.

III.

Theſe things conſidered, it is fully manifeſt, That upon *good Reaſon* and a *clear Conſcience*, we do *refuſe* and *deny* to give *Bond*, and make ſuch and ſuch *Engagements* by *Forfeitures* of *Sums of Money*; It is, I ſay, in *good Reaſon* and *Conſcience*, and

not in any *wilfulness*, or *stubbornness*, or *contempt* of *Authority* that we do it, nor as though we were guilty in such mater suspected, and durst not answer the Law; but we do it to keep our *Innocency clear*, and not to *betray it* into real cause of doubt that we are guilty. 2. That we may not lay our selves liable to a *greater suffering*, by answering *false Suspitions* and *Accusations*, as it often happeneth in the proceedings in course of Law. 3. That we may not *come under men of evil prejudiced minds*, that seek more occasion against us than they have; and we may not fulfill their Wills, and to give them occasion against us, when as in the *Accusations* they have justly none. 4. That we may not *expose* our selves to be *entrapped* and *ensnared* into *greater Sufferings*, to avoid *a less*. 5. That we may walk in the *Doctrine* and *Command* of *Christ Jesus*, who hath commanded to let our Yea *be* Yea, and our Nay be Nay; and whatsoever *Oath* or *Engagement* (out of the Counsel of God) is more, *comes of the Evil*, which we may not do.

These, with some others, are Reasons and Causes why we cannot for Conscience sake bind our selves in such kind of *formal Engagements* (out of the Will of God) *to do*, or not *to do*; to answer this *false Suspition* or the other; but we do deny it out of good Reason and Conscience. And also there is no Example for it, that we know, among the Saints in former Ages, that any of them ever bound themselves to any Kings or Rulers in any such kind of *Engagements*, neither can we at this day; but as I said, *If we transgresse the Law, let us suffer by it*; if we are already, or hereafter be found guilty, we desire nothing but the *just execution of just Laws*, and in *patience* we shall bear it; but beforehand we may not *bind* our selves in *formal Engagements* out of the Will of God, to *promise* upon *Forfeitures* and *Penalties* what we will *do* or *say*, or what we will *not do* or *say*; for at the Will and Disposure of the Almighty we are, in *all things* and *cases*; and it is our Principle and Belief, *That we abiding in the Fear and Counsel of God, can be no other than* peaceable, just, righteous and innocent *in the Land*; So that whatsoever we *may* or *do suffer* for this case, of denying *to give Bond*, or *engage our selves so* and *so*, as aforesaid, it is for *Truths sake*, and such our Sufferings are *Persecution* and *unequal*; and we

must

must commit our Cause to God, who will plead it in his season, if that we are *persecuted* for the cause of *groundless Suspition*, and because we cannot engage to answer *causeless Objections*. And thus I have sought out this matter, and laid it before *the King*, and I leave it to him to consider; and to shew *Justice*, *Equity*, *Mercy* and *Long-suffering*, and in so doing he will be blessed; but if the contrary be brought forth, the effect thereof will be more *miserable*.

CHAP. V.

The Case stated and pleaded, concerning Government it self, and particularly of this present Authority, and our Obedience to it.

I.

WE do acknowledge *Government*, and *Rule*, and *Magistracy* to be an Ordinance of God, ordained and instituted of him, to be exercised among the Children of Men, *for to be a Praise and a Defence to all that do well, and to be a Terrour and Correction to all that do evil.* And we believe these ought to be *Rule*, and *Government* and *Authority* exercised and executed in every Kingdom, Nation, City and Country, for the end aforesaid (to wit) That *Evil-doers* may be made *afraid* and *terrified*, *limited*, *restrained* and *subdued*; and that *Sin* and *Transgression* may be *suppressed*; and *Truth* and *Righteousness promoted*; and them that do well, *praised* and *strengthened*. And this is the very end of *outward Government* of Kings, Princes, or others, amongst Men upon the Earth, Even that the *Outward man* may be kept in *good order* and *subjection* in his conversation in the World, and may be *limited* and *restrained* from all *wrong doing* or *speaking* against his Neighbours *Person* or *Estate*; and if he do, he is punishable by such *Just Authority*. This is the *power* of *outward Government* in the Kingdoms of the World; but it extends not over the *Inward Man*, to rule, govern, or exercise Authority over the *Consciences* of any in Spiritual matters and cases between *God* and *man's Conscience*. This Do-

minion and Authority only pertains to the *Inward Government* and *Rule of* Jesus Christ by his *Eternal Spirit*, but not to any *Outward Government* of *Kings*, *Princes*, *Parliaments*, or any others; They, I say, ought only to exercise Authority over the *Persons* and *Estates* of People in all just and lawful things and matters, but not over the *Consciences* of any in the exercise of Duty towards God, or in the Cases and Matters of Worship and Religion.

II.

The Exercise and Execution of this *Just Government* over the *Outward Man*, as afore described, ought to be committed into the hands of *faithful*, *just* and *upright men*, such *as fear the Lord*, and *hate Covetousness*, and *every evil way*, in all Kingdoms of the World; The Execution of the Government in all Just Laws, ought (I say) to be committed to such men, and not to *Drunkards*, *Lyars*, *Covetous* or *Evil-minded persons*, *Ambitious* or *Vain-glorious persons* in any Nation; such as these ought not to be entrusted with the Execution of the Government, and the good Laws of any Kingdom; for such will not be a *Blessing* unto the Land, nor unto any People, but a *Curse*, and the cause of provoking God to *Vengeance* and *Wrath* against themselves, the People and the Governments, if such men, whom God chooseth not, be chosen to make Laws and execute them, and to exercise Government in any Kingdoms of this World; But men that *fear God*, and delight in *Justice*, *Mercy* and *Truth*, that are *humble* and *meek* and *lowly persons*, ought to be called to the *place of Government*, and *only such* are fit to exercise *Rule* and *Authority*, and to make and execute Laws in these Kingdoms, and in all the Kingdoms of the World; and such would be a *Blessing* in the Earth, and the Governments under such, and in the execution of their hands, would be *blessed* and *prosperous*; and all *good men* would have cause to *rejoyce* therein, and all *evil doers* and *Transgressors* would be limited and made *afraid*, if so be the Laws be *just*, *holy* and *righteous*, and according to *Equity* and the holy Law of God *in all things*, and the due Execution of such Laws committed to *just* and *righteous* and *meek men*, that love *Judgment*, *Mercy* and *Truth*, and would execute them in the Earth; Then the *happy* and

blessed

bleſſed Government will be exalted, and *Truth* and *Righteouſneſs* would reign as Judge on the Throne; and in this ſhall all Nations and Kingdoms be proſperous and bleſſed when it cometh to paſſe.

III.

And as for this *preſent Authority* and *Government* now in being, under the name of *King* **Charles** *the Second*, we do believe and acknowledge, That according to the Purpoſe and Will of God, and of his bringing to paſſe, *this preſent Government and Authority is ſet up, and into its preſent being, eſtabliſhed*; *The Lord*, I ſay, *hath ſuffered it to be effected, for the Cauſe, and End, and Time, and Purpoſe, known to Himſelf, and not to mortal man*: And thus this Government and Authority is of God, being brought in and ſet up, in oppoſition *to*, and for the *reproof* and *correction of*, ſuch as *went before*, who had neglected *Mercy*, *Truth*, *Judgment* and *Righteouſneſs* in the Earth, till it was time for the Lord to caſt them out, and reprove them, and make them a Deſolation before their Enemies; and this Authority was judged of the Lord fit for *that uſe* and *end*, and reſerved to be brought in, as *a Rod of God in his hand*, to *correct* and *ſmite* many people; And it is right in the ſight of the Lord, that this Authority ſhould have this time and ſeaſon to be exerciſed in theſe Kingdoms, to try and prove, both it ſelf, and all under it, if ſo be that Truth, Juſtice and Righteouſneſs, Mercy and Peace, may be brought forth in theſe Kingdoms through it, that God may eſtabliſh it for long continuance; and it is now a *trying* and *proving*, to make it ſelf *happy* and *bleſſed*, or otherwiſe to bring it ſelf into *contempt* and *diſhonour*; and accordingly, as *Truth*, *Juſtice*, *Mercy*, *Judgment* and *Peace* is brought forth by it, or the contrary brought forth by it; ſo muſt the juſt and equal effects and reward of it be from the Hand of God; and it is only *Juſt Judgment*, *Mercy* and *Truth*, *Righteouſneſs*, *Relieving the Oppreſſed*, and the doing thereof, that can alone make the *Perſon* and *Government* of the King *Happy*, *Bleſſed* and *Honourable* in this World, and hereafter; and the contrary, if it be brought forth, muſt needs bring *Confuſion*, *Diſcontents*, and all *miſerable Judgments*; and, to ſay no more of it, this is my preſent Judgment of the King and his Autho-

rity,

tity, both in reſpect of their Coming in, and the Cauſe thereof, and the Fruits and Effects that muſt follow, which is not otherwiſe determined of God, but according to *deſert* and *merit*, of walking in Truth, Juſtice, and Righteouſneſs, or in walking otherwiſe.

IV.

Our **Obedience** to this *Authority*, muſt be according, as before declared, in the *Plea* of the firſt Caſe concerning *Allegiance* (to wit) *for Conſcience-ſake to God*, we are bound by his *Juſt Law in our hearts* to yeeld Obedience to it, *in all matters and caſes* **actively** or **paſſively**; that is to ſay, in all juſt and good Commands of the King, and the good Laws of the Land, relating to our outward man, we muſt be obedient *by doing*, and not withhold our Juſt Obedience; but in the Caſes of Conſcience (to wit) in the matters of Duty to God, and of Worſhip, Faith and Religion towards him, we muſt only be obedient to God; for it is he that teacheth and requireth obedience in all thoſe things: and if any thing be commanded of us by the *preſent Authority*, which is not *according* to *Equity*, *Juſtice*, and *a good Conſcience* towards God, to be done by us, we muſt in ſuch Caſes, obey God only, and deny *active Obedience* for Conſcience ſake, and **patiently ſuffer** *what is inflicted upon us* for ſuch our diſobedience to men; and we muſt chooſe Obedience to *God* rather *than man*, though we *ſuffer* becauſe thereof: And this is *our Principle*, and hath ever been *our Practice*, to obey Authority, by *doing*, or *ſuffering*, not diſputing whether the *Authority* in it ſelf be abſolute of God, or not; yet being an Authority over us, we are to obey it, either *by doing*, or *ſuffering*, becauſe it is an *Authority*; and not to *plot*, *rebel*, or *riſe up with carnal weapons* againſt it: and thus muſt our Obedience be to the *King* and his *Government*. And if that in any thing of the Commands of the King, we cannot be obedient for *Conſcience ſake*, in the Caſes of *Conſcience*, and when ought is required different or contrary to the Law of God, we have Example hereof in the Scriptures, of many of the Servants of God that could not *in all things*, yeeld Obedience to the *Laws of Nations* and *Commandments of Kings*, when they required ought to be obeyed, contrary to their pure Conſciences; as in the Caſe of the

the Three Children, *Dan.* 3. they could not obey the Law and Command of the King, though it was absolute, but refused Obedience, and *suffered* for it; and *Daniel* also himself disobeyed the Kings Law and Commands, *Dan.* 6. and the Apostles the same, when they were commanded by the Authority of that City and Country, *To preach no more in the Name of* JESUS, Act. 4. 17, 18. They did not obey the Command of the Rulers in that case, but went on and preached *Jesus*, in *disobedience* and *contrary* to the Command of the Rulers. And by these, and many other Examples, it is apparent, that it is justifiable in the sight of God, and that it was practised by the Servants of God in former Ages, even *Disobedience to Kings* and *Authorities*, in the Matters and Cases commanded *contrary to the Law of God* and *a good Conscience*; and their Example may justifie such now in the same Practice, in the same Case, if they walk therein by the same Principle.

V.

And thus it is manifest, That if we at any time be found not in full obedience *by doing*, in all Cases and Things, to the Laws and Authority of this Kingdom; it is not out of *Contempt* unto, or *Rebellion* against the Kings *Person* or *Government*; It is not, I say, on that account, but for *good Conscience sake*, and because we must *obey God* rather *than man*, when and where their Commands stand in opposition the one to the other; and this is, that we may keep our Consciences clear in the sight of God, from disobedience against him, which is our care and endeavour by all means: and when any thing is required of us to be done, which we cannot do with a clear Conscience in the sight of God, such Commands we cannot yeeld Obedience unto; and yet it is not out of Wilfulness, Stubbornness, Contempt, or Rebellion against the Authority; but it is for this End and Cause, that we may not sin against God, nor against our own Consciences, by doing any thing which is contrary thereunto, lest we should bring the Wrath of God upon our own Consciences: So that all these things rightly considered, it doth appear, 1. That we acknowledge *Magistracy* and *Authority*, to be the *Ordinance of God*, to be exercised and executed in the Kingdoms of the World among men. 2. That *Just* and *Righteous*

men,

men, are the only perſons fit to execute *Juſt Laws* and *Authorities* in the Earth. 3. That we *acknowledge this preſent Government* of King *Charles*, and that according to the Purpoſe of God it is now ſet up. 4. That we are to be obedient by *doing*, or *ſuffering* in *all things*, to the Authority of the King, as the *Supreame Authority*. 5. That if in any caſe we are *diſobedient* thereunto, and cannot wholly perform every Command, *by doing*, yet it is for *Conſcience ſake* to God, and that we may not ſin againſt him, and not out of *Rebellion* or *Contempt of the King* or *his Power*. And all theſe things truly conſidered, if we do ſuffer Tribulations, Afflictions and Impriſonments, under and by this *preſent Authority*, for and becauſe of our *Profeſſion* and *Practice of Religion*, without *evil* or *wrong doing* to our Neighbours Perſons or Eſtates, though we do not in the things contrary to our Conſciences obey *actively* this *preſent Authority*, yet we are perſecuted for the Name of Chriſt; and as ſo, we receive our Sufferings, and not as for *Contempt* or *Denyal of Authority*, or as *Rebellious* againſt it; but for *Conſcience ſake* to God, our Sufferings are, and our unjuſt Perſecution will be upon our Enemies in the effect and reward thereof, with great Indignation and Wrath from the Lord God, that rewards all according to their works. Thus much about *Government*.

And now I ſhall ſhew what *Perſecution* is in it ſelf.

CHAP. VI.

Concerning Perſecution, *what it is in it ſelf, and how great an Enemy it is to the Kings* Perſon *and* Authority.

1. PErſecution is, when a Perſon, or a People, do ſuffer *Tribulation, Affliction, Impriſonment, Bonds*, or *Death*, whether by a Law or without the Law, for, and becauſe of his or their *Principle* and *Practice* in *Religion*; As when a Perſon or a People are reproached, falſly accuſed, impriſoned or put to death, only for and becauſe of their *Religion ſake*; when as no evil-dealing in the things between *man and man*, can be juſtly charged and proved againſt them, but only becauſe they are righteous

righteous, and walk in the wayes of the Lord, and cannot conform to the wayes and vanities of this world, but are ſeparated from it in its *Prophaneſs*, and in its *formal Profeſſion* alſo of Religion; and becauſe thereof ſufferings are impoſed upon them, while yet they walk *juſtly*, *innocently* and *harmleſly* towards all men: This is *Perſecution for Conſcience ſake*, and ſuch are perſecuted, if ſo be they ſuffer for and becauſe of *Righteouſneſs ſake*, and becauſe they will not deny their Principles nor Profeſſion of Religion, nor conform to *Times*, nor *Laws*, contrary to a *good Conſcience*, and yet ſuffer becauſe hereof; this is *Perſecution*.

2. **Perſecution** is, when a Perſon or a People is afflicted, and any kind of Sufferings impoſed upon them, whether by any Authority, or without Authority, and only becauſe they are of ſuch a *Profeſſion* and *Practice* in *Religion*; though yet their *Profeſſion* and *Practice* in their *Religion* is not perfectly according to God, nor by the exerciſe of that Spirit of God ruling in their Conſciences in ſuch their Religion; yet if they ſuffer only for their *Religious ſake*, while yet they walk uprightly as men, in all outward affairs relating to the *outward man*, This alſo is *Perſecution*, and ſuch are *perſecuted for their Religion ſake*, though not wholly for *Righteouſneſs ſake*; and none ought to ſuffer as ſuch, under the Authority of any King, Prince, or Power, but if ſuch do ſuffer, as I have ſaid, and that for their *Religion ſake only* ſo, though yet their Religion is not perfectly according to God; yet they *are perſecuted*, and this is *Perſecution*. And thus I have in ſhort deſcribed and defined what *Perſecution* is in it ſelf, and who it is that are *perſecuted*, and I ſhall now ſhew how great an Enemy Perſecution for *Conſcience* and *Religion ſake* is unto the *King's Perſon* and *Authority*.

Perſecution for *Conſcience ſake*, and for *difference* in *Matters* of Religion, is a *great Enemy* to the *Perſon* and *Government* of the King; it is, I ſay, a *deſtroying* and *devouring Enemy*, and the fruits and effects thereof may work *terrible deſtruction*, yea, this Enemy [Perſecution] hath often wrought overthrow in Kingdoms: Let the King ſtrive to be delivered ſpeedily from this great Enemy, which is fierce and cruel, and may work

woful effects in this Kingdom alſo, and the King may be more bleſſed in his *Perſon* and *Government* if he remove far from him this Enemy, *Perſecution.*

I. It is his Enemy, becauſe its effect is, to eat out the Affections of many good and ſober people from the King, and may make their Love and Affections dye to the *King's Government*, when they behold and conſider the *Perſecution* of many *good* and *peaceable People* for *Righteouſneſs* and *good Conſcience ſake*, when as no *evil doing between man and man* can juſtly be laid to their charge, but only for the *matter of their Religion* and the *exerciſe of their Conſciences towards God*; and if ſuch ſuffer *cruel Impriſonment*, *unjuſt Fines*, and *grievous Vexations* for ſuch cauſe, it may weaken and eat out the *Affections* of good People, and divert their *Love* and *good Deſires* from the King and his Government, in which *ſuch Perſecution* is brought forth: and that which diverts the Peoples Love from the King, is his *great Enemy*, and ſuch is *Perſecution.*

II. Perſecution is the King's *great Enemy*; becauſe it may kindle *Heart-burnings*, *Envyings*, *Strifes*, and *Murmurings* among his Subjects, while ſome are tolerated in the *Profeſſion* and *Practice* of their *Religion*, and others *perſecuted* and *impriſoned* for the ſame cauſe; and this kind of dealing exerciſeth the King's Subjects in harſh dealing one towards another, and gives great occaſions for *Quarrelling*, *Envyes*, *Debate* and *Malice* one againſt another, even when ſome execute *Perſecution* upon others, haling them to Priſon, ſpoyling their Goods, and the like; and this kind of dealing, I ſay, whilſt the Authority of the Land perſecutes one ſort of the King's Subjects by the hands of others, it tendeth much to *great Diviſion* and *Diſtractions* amongſt the People; and it is not for the *King's ſafety*, but for his *great diſhonour* and *diſadvantage* every way, to have the People divided into *heart-burnings* and *quarrellings* againſt one another; and therefore *Perſecution* is the King's great Enemy, becauſe it worketh ſuch evil effects.

III. It is his *great Enemy*, becauſe it is contrary to the Truſt which God hath repoſed in him, in promoting him to be King over theſe People; for God hath not committed Power to him, to judge in the Caſes of Mens Conſciences, and to perſe-

persecute any because of the exercise thereof, whether they be of this Profession and Practice in *Religion*, or the *other*, yet living *peaceably* and *uprightly* as Men, he ought not to persecute any, nor to suffer them to be persecuted by, nor under his Authority; but he ought to defend and preserve all mens Persons and Estates in their Just Rights, from the violence each of others, without respect to what their *Profession* and *Practice* of *Religion is*; but if the contrary be brought forth, it is contrary, and not answerable to the end of God's *Restoring Him to these Kingdoms*; and if He do not what God hath justly called him unto, but otherwise, this is his Enemy; and such is *Persecution for Conscience sake*, it is contrary to the end of Just Government, and wherefore God hath Restored him; and therefore this *Persecution is an utter Enemy both to the King's Person and Authority.*

IV. It is *his Enemy*, because it provokes the God of Heaven and Earth over all, to be offended with him; for He is provoked and vexed because of *the Persecution of his People in this Age*, as ever He was in all Ages; and if the King be guilty thereof, it incurreth God's great Displeasure against him: for God was ever offended with Kings, Rulers, and whomsoever that were *Persecutors*, and he is the same at this day; and whatsoever it is that provokes God to Anger against the King, *that is his Enemy*: And such is *Persecution of People* for the *Profession* and *Practice* of *their Religion*, when as no Evil can be charged upon them in things between Man and Man: and therefore let the King beware of this woful Enemy that waits to wound him; for if the God of Heaven be provoked against him, How great is that Enemy which brings it to pass?

V. It is the King's *Enemy*, because it not only provokes the Lord *to Anger*, but *to Judgment*; *Persecution* is the cause wherefore God brings *grievous Judgments* and *Vengeance* upon whomsoever are guilty thereof; and the effect of Persecution is *Plagues* and *Misery*; and it incenseth God *to Anger*, and also *to Destroy*: and therefore let the King beware of such a deadly Enemy, as should cause God to destroy him: and such an Enemy is *Persecution of Gods People for Conscience sake*, it draweth down the Wrath of God upon Kings and Kingdoms, upon Rich

and Poor, upon High and Low, that are guilty of it; for it is the fulfilling of all other ſins, and it haſtens to bring deſtruction upon all that are guilty; and this effect it will work upon the King, even this his Enemy *Perſecution*, if he turn not from it, and overcome it, and baniſh it from him; for it is the cauſe of both *inward* and *outward*, of both *internal* and *external* Plagues and Judgments of God.

VI. Perſecution it is *an Enemy to the King*, becauſe it will work to weaken the hands of *Juſt* and *Sober* and *Righteous Men*; it will weaken their Love and Affections, and it makes their hearts ſad; and *Wo is unto them that make ſad their hearts, whom God doth not make ſad*: and this doth *Perſecution*; and it doth not only weaken the hearts and the hands of the *Righteous* and *Sober Perſons*, but it ſtrengthens the hands of the *Rude, Ungodly*, and *Prophane* through the Land, and that which ſtrengthens the *Wicked* and the *Rude Multitude* in Wantonneſs, Scorning and Prophaneſs, that is the King's Enemy; but ſuch is *Perſecution for a good Conſcience ſake*; and becauſe it weakens the *Righteous* in their good and upright wayes, and ſtrengthens the *Wicked* in their evil wayes, therefore it is an Enemy unto the King.

VII. Perſecution is an Enemy unto him, becauſe it tends to render him *diſhonourable both in the ſight of God, and all good Men through the World*; for it will ſhew, that he is *cruel* and *bitter*, and *perverſe*, and that he wants *Humility*, *Meekneſſe*, *Forbearance* and *Patience*, if he be guilty; and this is diſhonorable, to have and profeſs evil qualities and properties, and to be without the good; and by *Perſecution* this will be made manifeſt to all the World, and ever was in all Ages, that the Perſecutors of good Conſcience gained unto themſelves, *Diſhonour* and *Reproach of all good men in all Ages after them*; for they were men full of Rage and Malice and Paſſionateneſs, and wanted Patience and Humility, and this made them *Diſhonourable*: And the caſe will be the ſame with the King, if he be a Perſecutor for Conſcience ſake, and he will be diſhonourable both in this preſent time, and in Ages to come, and this by *Perſecution*, and therefore it is his Enemy, that will work many Miſchiefs and Evils upon him, if he be not wholly delivered from it.

VIII.

VIII. **Perſecution** is an Enemy to the King's *Perſon* and *Authority*, becauſe Perſecution for Conſcience ſake *is of the Devil*, it is of his ſpirit, and not of the Spirit of God, to *perſecute, impriſon, kill* and *deſtroy mens Perſons* and *Eſtates*, becauſe of their *Religion-ſake*, when as no *unjuſt dealing*, nor *unrighteous converſation* can be juſtly laid to their charge, but only for, and becauſe of ſuch *Profeſſion* and *Practice in Religion*, to *perſecute any*, becauſe hereof, this is of the Devil; and that which is of the Devil, is the King's Enemy, and an Enemy to all Mankind, and ſuch is *Perſecution*; and therefore it is a deadly mortal Enemy, which wounds *Kings*, *Princes* and *Rulers* that ever have had friendſhip with it; and therefore let the King avoid this great Enemy, leſt its effects prove miſerable.

IX. It is the King's Enemy, becauſe it is according to the *Example of all the wicked Kings and Rulers that ever have been through Ages and Generations*, as of *Pharoah*, *Ahab*, *Herod*, *Nero*, and many more, who were *Perſecutors of People for Conſcience ſake*, who gained unto themſelves thereby Reproach, Infamy and Miſery from God and men; and to follow their Example, is the King's Enemy, and ſuch is *Perſecution*, if he ſhould perſecute for Conſcience ſake, and about Religion and the Worſhip of God; then he follows the Example of wicked Kings, and this will be his Enemy, and will work woful effects, if ſo be he walk in the ſteps of the Perſecutors of old, and love that which is his Enemy.

X. **Perſecution** is the King's Enemy, becauſe the end and effects of it is *Miſery and Deſtruction upon all that perſecute the Heritage of God*: What was *Pharaoh's* end, and *Herod's* end, and *Nero's* end? was not their end woful and miſerable to God and ſhameful to men? And *Perſecution for Conſcience ſake* will bring the ſame effects at this day; the end of all *Perſecutors* will be *Miſery* and *Shame* even in the Day of the Lord, when He comes with *Judgment* and *Vengeance*, and *to reward every man according to his deeds*, then will He reward *Perſecution* and *Perſecutors* with his *fierce Wrath*, and they ſhall know the Juſtice of God's Judgments executed upon them: And therefore happy will the King be if he keep himſelf clear, and put far from him this Enemy *Perſecution*.

Three CONSIDERATIONS *I have to present unto the* KING *for Conclusion.*

I.

THE Strength, and Safety and Prosperity of the King and his Government, stands in the *Union*, *good Affection* and *Love* of his Subjects, and the People of these Kingdoms, one to another, and to the King; and the more that the People of the Kingdoms are in *Love* and *Union* and *good Affection*, one with another and to the King, the *more strong* and *safe*, and *prosperous* thereby is the *King* and *his Government*, and the more like for *a long* and *happy Continuance* and *Establishment*: And it is the *Love* and *Union* and *Affection* of the sober and grave, and just and upright People, and of the Meek of the Land, that is the Kings *Strength* and *Safety*, and will much tend to his *Prosperity*, and to the *establishment of his Government* and *Authority*; and the Kings *Safety* and *Strength* and *Prosperity*, doth not depend upon the Affection and Acclamations of the Ruder sort, and of the Wild Multitude, though such profess great subjection, and cry up the *King* and his *Government*, and drink his *Healths*, and *swear the Destruction of all his Enemies*; and have *much love* and *great Union* for the King, and are for him *to serve him*, and swear *Fidelity*, and engage themselves very highly in words and gestures for the King; yet the King and his Government is no whit the safer, nor more strong nor prosperous, because hereof; for his Prosperity and Establishment depends upon the Love and good Affection of the Just and Upright, and Temperate and Meek Men of the Kingdoms, and not upon the love of the Rude Multitude; such cannot be a blessing to him in their Vauntiug and Boasting, and Rudeness; nor can he stand by them, but must stand in the Establishment of his Government, by the Love of such *as fear the Lord*, and *depart from all Iniquity*; by the good Affection of such, and their Faithfulness and Love may the King be happy and blessed: Therefore let him strive to please such, and to gain their good Affections to be united to him; and this may adde to his long Continuance.

II.

II.

It is the doing of Juſtice and Truth, and allowing all juſt and equal Liberty to all People under his Authority, that will gain upon the hearts of all juſt and good People; and as Righteouſneſs, Mercy, true Judgment and Truth is brought forth in the Land, and all the contrary limited in the King's Government; this will gain much upon the Hearts and Affections of all good People, to be united in Love one to another, and to the King; And this is the way of the King's Proſperity, and to make his Government eſtabliſhed, if ſo be that he exerciſe his Rule and Authority in *Love* and *Meekneſs* and *equal Juſtice* and *Mercy*, and love *Righteouſneſs* and *Truth*, and hate and deny all the contrary, and limit it; then the ſpirits of all People in the Kingdoms would be ſubjected and ſubdued under his Power, and he ſhould rule over them, and his Kingdoms be eſtabliſhed proſperouſly; and this is the way of an happy Government: But if ſo be the King put on Rigour, and be fierce and cruel, and think to ſubdue all under him by *Will* and *Force*, without ſhewing Juſtice and Reaſon, to anſwer the Conſciences of his Subjects in all his proceedings: This way can never be proſperous, nor eſtabliſh him in his Authority; but it will work the contrary effect: For, if Oppreſſion be brought forth, and heavy Yoaks laid upon the back of the Poor, then will the Wrath of God and of men, be kindled againſt him, and Murmurings, Strifes and Contentions will ariſe in the minds of men againſt him; and the Oppreſſions of the *Poor* will reach unto Heaven, and God will hear and revenge their Cauſe: So that it is ruling and exerciſing Authority in theſe Kingdoms in Juſtice, Righteouſneſs, Love and good Reaſon that muſt gain the hearts of People unto right Subjection, to make the King and his Government happy and eſtabliſhed; and Rigour, Force and Cruelty will never make the King happy, but will work contrary: For the People are wiſe, and Underſtanding will not long bear any degree of the yoak of ſlavery.

III.

In as much as the People of theſe Kingdoms are divers and divided, and contrary in Judgment one to another in many things,

things, and so are dis-united into several Opinions and Parties; the King ought to rule in *Wisdom* and *Love* over them all, and to them *equal Justice* and *Liberty*, and to exercise *Righteousness* towards them all alike, notwithstanding their Differences in Religion and Judgments; for if he shall grant Liberty to some, and oppress others; if he do joyn with one way, and promote that, and the men of one Judgment be tolerated, and all other wayes, and all others that are different in Judgment, be persecuted and oppressed, and sought to be destroyed; this is not the way for the King to prosper, nor to be established to perpetuity; for there seems to be no one way so strong, or any one sort of People so many for the King to cleave to and adhere, and seek to destroy all the rest; because there is of other sorts of people that ballance that sort in opposition; and so the King and his Government seems not secure, if he take hold of any one sort of People, only to stand thereby, in opposition to all the rest, persecuting of them; because there are many of other Sects that will be discontented and murmur, if not more: So that the King's Safety is, and the Prosperity of his Government, and the Establishment of it seems to be, by giving *Equal Liberty* and *Justice*, and *showing Love* and *Tenderness* to all of all *Judgments*; and then he may stand by all, and none will oppose him, but all will be ready to defend and preserve him; for he may stand established, and be happy in his Government, by engaging all Sorts to him through Love and Righteousness, and Liberty towards all; but he cannot (according to my Judgment) be established not prosperous, if he choose only the men of one Judgment to stand by, and cleave only to that, and persecute and seek to destroy all the rest that be different, and so only make one Party his Friends, and disengage all others in Love and Affection; This seems to me the way of Prosperity. Let the King consider it; and the Lord give him a right understanding.

FINIS.

London, Printed for *Robert Wilson*, at the sign of the *Black-Eagle* and *Windmill*, in *Martins le Grand*, 1661.

B59692